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## Sincerity in Theologians.

W. H. T. DAU, St. Louis, Mo.

The House of Bishops of the Episcopal Church was in session at Dallas, Tex., last November. A report of a committee came before it which by implication found well-known bishops, hundreds of the clergy, and thousands of the laity guilty of a position regarding the creeds inconsistent with "honesty in the use of language." In other words, many Episcopalians in pulpit and pew, when they recite the ancient creeds, do not mean to say what the creedal statements express. They attach their own meaning to them, and thus their recital of the Creed, as the committee report charged, results in "dishonesty and unreality." As a particular example the interpretation was cited which many Episcopalians give to the words of the Apostles' Creed: "conceived by the Holy Ghost, born of the Virgin Mary." They decline to accept these words in the literal sense. The bishops adopted the report of the committee and on the basis of it issued a Pastoral Letter, in which they warned the Episcopal clergy that they would be "liable to be presented for trial" if they held or taught any other than the literal interpretation of the words of the Creed regarding the Virgin Birth.

This started the recent inglorious newspaper controversy concerning the Virgin Birth. The controversy is not merely about a particular item in the Creed, but about a general principle of wide application that affects any confessional statement which an Episcopalian may make. The Episcopal attitude is that of Modernists and liberal Protestants generally. Almost immediately after the bishops' meeting Rev. Lee W. Heaton, of the diocese of Dallas, Tex., was presented for trial. The Bishop Coadjutor of Texas, Moore, in receiving the indictment, acknowledged that the presentment was warranted, but declared himself unwilling to con-

sent to a trial, inasmuch as "similar interpretations of the doctrine in question are held, taught, and preached" by bishops. He decided to wait until higher authority should point out the course of wisdom and justice. For a Pastoral Letter from the House of Bishops may be regarded "merely as a species of sermon addressed to the whole Church," but without binding authority. Only a decision of a General Convention or of a court of appeal created by a General Convention can have such authority.

In an article in the *New Republic* (March 5), entitled "Conscience and the Bishops," Dickinson S. Miller applauds the course taken by Bishop Moore, because he holds that the effect of it is "that the freer interpretation in his diocese is permitted by an act whose deliberate and responsible character is notably enhanced by its coming directly after the bishops' pronouncement and under the aroused attention of the whole Church. Unless Dr. Lawrence or other bishops or priests are now not only proceeded against, but condemned for their stand on the same doctrine, which is hardly likely, Bishop Moore's action, taken with what preceded it, remains a definitive and historic step." The writer also points out that the Pastoral Letter of the bishops has not met with a welcome reception in other quarters. "The Modern Churchman's Union and the faculty of the Episcopal Theological School of Cambridge, affiliated with Harvard, have issued protests. The rectors of the most prominent parishes, with few exceptions, in the largest cities of the country have either by word or act expressed their disapproval." The writer, moreover, insists that the liberal interpretation of creedal formulas is a practise of long standing in the Episcopal Church and may be claimed by individual Episcopalians as a sacred right. He relates an experience of his own. Being unexpectedly required one day by the dean of a university to take an oath, and being in doubt whether he could sincerely use certain expressions in the oath, he asked the dean for advice. The dean gave the expressions a broad and non-literal interpretation to which the writer could subscribe, and so he took the oath. This, he thinks, should always be done: the Church, that is, the present Church, through its officials must determine the meaning of "a historic and poetic symbol to express the truth." Individual clergymen must have "the right to interpret certain articles of the Creed in a symbolic, not a literal sense." "No one wishes to forbid the literal interpretation," he remarks generously, but "the wish is that the non-literal shall be permitted also." It is not necessary for advocates of the non-literal interpretation to quit the Church,

because, in the first place, that would deprive the Church of "the more enlightened and alert spirits," which are needed for the ever-widening scope of the Church's moral influence and leadership; and in the second place, there is no definite way of determining what the Church really means to say, and does say, by its creeds. The writer relates that in an inaugural address at St. Andrew's University in Edinburgh, John Stuart Mill said to the students: "Those of you who are destined for the clerical profession are, no doubt, so far held to a certain number of doctrines that, if they ceased to believe them, they would not be justified in remaining in a position in which they would be required to teach insincerity. *But use your influence to make those doctrines as few as possible.* It is not right that men should be bribed to hold out against conviction — to shut their ears against objections or, if the objections penetrate, to continue professing full and unfaltering belief when their confidence is already shaken. *Neither is it right that, if men honestly profess to have changed some of their religious opinions, their honesty [!] should as a matter of course exclude them from taking a part, for which they may be admirably qualified, in the spiritual instruction of the nation.* The tendency of the age, on both sides of the ancient Border, is towards the relaxation of formularies and a less rigid construction of articles. This very circumstance, by making the limits of orthodoxy less definite and obliging every one to draw the line for himself, is an embarrassment to consciences. But *I hold entirely with those clergymen who elect to remain in the national Church so long as they are able to accept its articles and confessions in any sense or with any interpretation consistent with common honesty, whether it be the generally received interpretation or not.* If all were to desert the Church who put a large and liberal construction on its terms of communion, or who would wish to see those terms widened, the national provision for religious teaching and worship would be left utterly to those who take the narrowest, the most literal, and purely textual view of the formularies; who, though by no means necessarily bigots, are under the great disadvantage of having bigots for their allies, and who, however great their merits may be, — and they are often very great, — yet, if the Church is improvable, are not the most likely persons to improve it. Therefore, if it were not an impertinence in me to tender advice in such a matter, I should say, *Let all who conscientiously can remain in the Church.*" (Italics and emphases ours.)

The present condition in the Episcopal Church is described

as one of chaos and formidable revolt. The charge of dishonesty contained in the Pastoral Letter of the bishops is resented, and those who feel themselves marked by the letter are crying out that they are the real honest and conscientious members of the Church and are taking the Church to its progressive goal. But this state of affairs is by no means confined to the Episcopal Church. Long ago Protestant theologians have been charged with "counterfeiting" (*Falschmuenzerei*), because they would retain the standard confessional terms of orthodox belief after they had emptied these terms of their original and native meaning. It has come to this, that such expressions as "the Son of God" applied to Jesus, "the divinely inspired Scriptures," "justification by grace through faith," etc., are mere decoys to ensnare the unwary. Many theologians who use these terms do not intend to convey by them the meaning which the terms in their native sense convey automatically. Mrs. Eddy had the courage to append to her *Science and Health* a *Key to the Scriptures*, in which she tells the public what she means by such terms as "morning," "evening," "life," "death," "Jesus," "Christ," "God," etc. Those who have engaged in a discussion of Biblical topics with Christian Scientists were soon conscious of an undefinable bewilderment that was settling on the conversation. Both sides would be using the same terms and yet misunderstand each other continuously. For instance, the God or the Christ which the one side was talking about was not the God or the Christ which the other side was thinking about. Slowly a feeling of disgust, of rising anger, a suspicion of unconquerable stupidity on the other side, would steal upon the conversationalists, and the discussion not only ended in failure, but left the unpleasant conviction at least on the defendant of the orthodox position that his arguments were being trifled with and he was being made a fool of. Virtually the same situation is created for the reader of many a modernist treatise on a theological topic. His eye falls on many a well-known term of the old faith, on good, sound Scripture phrases. He finds cherished Bible-texts quoted, whose scope and bearing he understands full well. But the terms, the phrases, the texts, do not spell the same meaning in the treatise before him, and it is only by very close reading that he discovers that to follow his author intelligently he has to readjust his mind to a new vocabulary. Really modern theological treatises should have a glossary of terms appended at the end, giving the meaning which the author intends for each important term, and this glossary the reader should master before he begins

the perusal of the treatise. There is an immense amount of deceptive phraseology in modern theological literature. The use of this phraseology is not a mere accident, but a studied effort to sneak contraband teaching into the Church of Christ under cover of orthodox terms. Not all who use these terms are consciously dishonest; they may have become habituated to them through their theological training at the university or seminary. The perverted meaning may have been inculcated upon them as the correct meaning, and they may actually be amazed when they are confronted with the correct and real meaning. But in those who started this system of counterfeiting there was, no doubt, design. The design is the same as when the Father of Lies quotes Scripture and poses as an angel of light.

This evil in the Church has been foreseen; for the Church has been forewarned against it. Paul speaks of some who "preach Christ . . . not sincerely." Phil. 1, 16. *Oὐχ ἀγνῶς* was rendered by the old paraphrasts *non caste*, (Luther: *nicht lauter*), that is, not from a virgin heart of loyal faith in the Bridegroom, not with purity of affection for the heavenly truth, not with a clean purpose. Meyer considers the term synonymous with *καθαρῶς*. The preaching has become tainted, contaminated, polluted, evidently by the hybrid thought that is connected with the words preached. Paul instructs the young theologian Titus: "In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity," chap. 2, 7. The Greek text has only two terms characterizing the doctrine which Titus is to present, *ἀφθονία* and *σεμνότης*, not three, as the English rendering suggests. *Aφθονία* is connected directly with "doctrine" by Luther: *mit unverfaeschter Lehre*. An undefiled heart, when preaching the holy Word of God, the solemn message of the blessed Gospel of Christ, will instinctively avoid everything not in harmony with the true subject and aim of the doctrine. But a mind that has lost the original chastity of faith will deck out its thoughts in glittering phrases and attractive diction, just as a vile woman studies the effect of special charms which she puts on to attain her lewd end. It is possible that Paul refers to such insincere tricks of theological declaimers when he tells the Corinthians, some of whom seemed to have a weakness for such stuff, that he came not to them "with excellency of speech or of wisdom" nor "with enticing words." 1 Cor. 2, 1, 3. Oosterzee quoted by Meyer, thinks that *ἀφθονία* refers to "the form of the doctrine which Titus preaches: it is to be pure, chaste, free from everything that

conflicts with the nature of the Gospel." On the other hand, *σεμνότης* most likely relates to the style of delivery, which is to be characterized by the quiet, unostentatious dignity of a reverent mind, which is afraid to "rush in fool-fashion where angels fear to tread."

Once more to the Corinthians, Paul, in a section that is throbbing with emotion and deep fervor, declares: "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward," 2 Cor. 1, 12; and again: "We are not as many which corrupt the Word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ," chap. 2, 17. The term for sincerity in both passages is *εἰλικρινία*, and Luther renders it both times by *Lauterkeit*. The compound Greek term is very descriptive: *εἴλη* or *ἔλη* is the splendor of the sun, and with *χρωνία*, or the adjective form *χρώνης*, from *χρίνειν*, denotes the immaculate purity of anything that is exposed to the light of the sun and thus examined. It is the state of being without speck, or flaw, or blemish. Another derivation of the term is possible from *εἴλος*, *ἔλειν*, which denotes a swift shaking as in a sieve; but the meaning is the same in the end: purity attained by careful segregation from adulterating elements. In the former passage the term is connected with the genitive *τοῦ θεοῦ*, and by one of those happy agreements so frequent between the Authorized and Luther's version, both translations render this genitive (evidently the genitive of cause or authorship) by the adjective "godly," *goettlich*. This sincerity in theologians is a fruit of the sanctifying grace of God in them. In the latter passage Paul contrasts with his theological activity that of "many" (in the original *οἱ πολλοὶ* = the *known* many) "who corrupt the Word of God" and therefore are not sincere. Again we meet here with a strongly descriptive term: *καπηλεύειν*, rendered by "corrupt," *verfaelschen*; originally it meant the business of a retailer, particularly a vintner; in an enlarged meaning it signified "to negotiate." But since the vintner's trade was honeycombed with fraudulent practises, cheats, adulteration, the verb came to mean "to change the genuine quality by evil admixture" and thus, "to corrupt." The term is so used by the Greek philosophers when they refer to insincere presentations of the teachings of wisdom. Chrysostom mentions some who "mingle their own ideas with

divine matters" (*τὰ αὐτῶν ἀναμιγγόνοσι τοῖς θείοις*), and Ignatius and Gregory Nazianzen call them *χριστέμποδοι*, "people who make a trade of Christ and His doctrine, perverting it for filthy lucre." The former describes the practise of these men thus: "They weave into their bland address their own irregularity, or delusion" (*τὸν λόν προσπλέκοντας τῆς πλάνης τῇ γλυκείᾳ προσ-ηγορίᾳ*. Trall. 6, comp. 10). What Paul, then, declares in this text with unmistakable emphasis is that his activity has not been like that of theological cheats who "with selfish intention dress up what they preach as the Word of God palatably and as people wish to hear it." (Meyer.) He has had no share in any adulteration of doctrine, but he speaks ever from an honest heart and thought.\*

In a sermon on the Epistle for Easter Day, Luther comments thus on 1 Cor. 5, 8: "He comprehensively calls sour leaven everything that originates in our flesh and blood and our old sinful nature and distributes it under the two heads of 'malice' and 'wickedness.' . . . 'Malice' he calls every kind of iniquity and sin by which plain wrong is done against God and our fellow-men. 'Wickedness' (*Schalkheit*), however, means every kind of evil, cunning, dexterous, concealed, venomous tricks that are employed in teaching God's Word so as to falsify and pervert it and lead the hearts of men astray from faith and the pure sense and meaning. As St. Paul, 2 Cor. 11, 3, says warningly: 'I fear lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.' Besides, it denotes other wicked doings, hypocrisy and similar offenses, as when one deals falsely and trickily (particularly under cover of God's name) and attempts to adorn and cover up one's intention, so as to have it called right, good, and Christian, and not wrong teaching, advice, or doing. That is what Christ calls the leaven of the Pharisees, likewise the leaven of Herod, etc. Of this there are innumerable instances in the world, especially in these last evil times.—Over against these he places these two: 'sincerity' and 'truth.' 'Sincerity' relates to everything in our life and actions that is right and Christian, that comes from a faithful

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\* Collateral material on the subject of Christian sincerity can be gathered from 1 Cor. 5, 8; 1 Pet. 2, 2 (where *ἄδολος* means "without guile," hence, unadulterated); Eph. 6, 24; 2 Pet. 3, 1; 2 Cor. 8, 8 (where *γνήσιος* denotes what is genuine). The English "sincere" is compounded from the Latin *sine cera* = without wax, and relates to pure honey.

and godly heart, well-intentioned towards everybody, not meaning to do wrong or injury to anybody, and dealing with others as he would have them deal with himself. ‘Truth,’ however, is anything that is not false or wily, that does not practise deceit and cunning, but regulates doctrine and life honestly and correctly in accordance with the Word of God. These traits must exist and manifest themselves in Christians, because Christians are in a new state and condition and celebrate the new Easter so that their faith and doctrine and life are altogether in accord with their new state.” (12, 489.)

What the “honest” Episcopalians desire to do as teachers and leaders in the Church is simply treason, and this they wish to have legitimized. No business man would become party to a contract, no bank would accept a note, no government would accept the oath of an alien for naturalization in which the right were accorded to the party of the second part to put his own interpretation on the document, and that he might consider the whole transaction symbolic and poetic, or anything else than literal truth. What men would scorn as the sheerest humbug in every other human affair, that is to be supreme wisdom and genuine progressive thought in the Church, in theology. But it does not work altogether as the Liberalists wish: the people are finding out that the theologians have deceived, the churches have deluded them, and they have more ways than one of letting the Liberalists know that they see through their holy frauds. This happened to Roman theologians four hundred years ago and is happening to them again and again ever since. It is happening in our day to many Protestant theologians: they are being found out more and more as insincere teachers.

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### An Interesting Page from the Congressional Record.

INTRODUCTORY NOTE.—In the House of Representatives the First Efficiency Appropriation Bill for the fiscal year 1924 was up for debate on March 13. During the discussion of an item appropriating \$13,850,622 per annum to the Coast Guard to enable it to enforce the Volstead Act, the following intermezzo occurred, which sheds considerable light on the aims and methods of the Federal Council of Churches.—DAU.

The CHAIRMAN (*Mr. Lehlbach*). The gentleman from Massachusetts [*Mr. Tinkham*] is recognized for 45 minutes.

Mr. TINKHAM. Mr. Chairman, I ask unanimous consent to revise and extend my remarks.

The CHAIRMAN. The gentleman from Massachusetts asks

unanimous consent to revise and extend his remarks. Is there objection?

There was no objection.

**Mr. TINKHAM.** Mr. Chairman, I desire to read certain correspondence between the Rev. Charles S. Mcfarland, general secretary of the Federal Council of the Churches of Christ in America, and myself and make certain remarks thereon.

On the 10th of February I received the following letter:—

Federal Council of the Churches of Christ in America (Inc.).

Office of the General Secretary.

HON. GEORGE H. TINKHAM,  
Washington, D. C.

New York, February 9, 1924.

MY DEAR MR. TINKHAM: I have the honor to convey for your information the following resolution passed by the administrative committee of the Federal Council of the Churches of Christ in America regarding the pending House immigration bill (H. R. 6540), so far as it proposes to abrogate the treaty with Japan and to annul the "gentlemen's agreement" without conference or consultation with the Government of Japan.

The administrative committee regards the proposed action as a flagrant violation of accepted principles of courteous and friendly international relations and earnestly requests that the bill not be passed.

The resolution reads as follows:—

"Resolved, That the administrative committee of the Federal Council of the Churches of Christ in America, in harmony with the principles repeatedly advocated by the Federal Council and its executive committee, deplores the proposal of the immigration bill (H. R. 6540) to deny admission to the United States of 'aliens ineligible for citizenship': —

"First, because it abrogates treaties and annuls international agreements by an act of Congress without consultation or conference with the nations with which the treaties and agreements were made; and

"Second, because it is unnecessarily and inevitably offensive to the nations affected thereby and certain to be resented as an unfriendly act.

"Resolved, That these resolutions be sent to each Member of Congress with a suitable covering letter."

Respectfully yours,

CHARLES S. MACFARLAND,  
*General Secretary.*

CHARLES S. MACFARLAND,

February 13, 1924.

Secretary, Federal Council of the Churches of Christ in America,  
105 E. Twenty-second St., New York, N. Y.

MY DEAR SIR: It is with resentment and indignation that I read your communication of February 9, in which you, representing your organization, presume to advise me in relation to a purely secular matter, namely, the House immigration bill (H. R. 6540).

It is one of the fundamental principles of the American Government, preceding the adoption of the Constitution and embodied in that instrument, that there shall be in the United States complete separation of the Church and the State as religious and political entities, and that there shall be no interference one with the other.

The action of certain churches of certain denominations or, I might more properly say, of certain leaders of certain denominations, in passing resolutions in relation to legislation of a secular character and of raising funds to be used for political elections, as was done in connection with the Anti-Saloon League of America, is indefensible.

It is my settled opinion that some of the great lawlessness and actual crime in this country to-day is directly caused by the loss of respect for

the Church and its teachings on the part of the people because churches, abandoning spiritual affairs and direction, have become quasi-political institutions. As respect for the Church and its teachings declines, so must its authority over the hearts and consciences of men diminish.

I have not a drop of blood in my veins which has not been three hundred years in America, and my ancestors, as Separatists, came to this country upon the *Mayflower*. I inherit their complete resentment of interference by the Church in affairs of the State.

Inclosed is copy of a resolution recently introduced by me in the House of Representatives, which, together with this letter, I should be pleased to have you read to your board of directors. All the allegations contained therein are supported by documentary or sworn evidence.

Very truly yours,

GEORGE HOLDEN TINKHAM.

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HOUSE RESOLUTION 82.

WHEREAS, One of the fundamental principles of the American Government preceding the adoption of the Constitution and embodied in that instrument is that there shall be in the United States of America complete separation of the Church and the State as religious and political entities, and that there shall be no interference one with the other; and

WHEREAS, Certain leaders of sectarian bodies, perverting the great powers of religion during recent years, have actively engaged in partisan elections and in the presentation of legislative programs to the Congress and to other legislative bodies, which are constituted to represent all of the people of the United States in all of their activities; and

WHEREAS, The leaders of such sectarian bodies, in conjunction with large aggregations of business capital and encouraged financially by several men of great individual wealth, have constituted as their political agent an organization known as the Anti-Saloon League of America, with departments or subsidiaries in every State in the Union; and

WHEREAS, The name adopted by this league was and is fraudulent and misleading as to its intentions and purposes, which were to establish complete prohibition and not alone to abolish saloons; and

WHEREAS, For a number of years the Anti-Saloon League of America and its respective State departments and subsidiaries have raised and expended vast sums of money, the amounts, sources, and expenditure of which have no public accounting; and

WHEREAS, Such vast sums of money have been used to influence public opinion in various ways, now entirely unsuspected by the American people, directly to control elections and to pay professional organizers and lobbyists throughout the United States, particularly in Washington, D. C.; and

WHEREAS, For many years the Anti-Saloon League of America, its respective State departments or subsidiaries, have openly and flagrantly violated the national campaign contributions law and the corrupt practices laws of the several and certain of the States; and

WHEREAS, The Anti-Saloon League of America paid campaign expenses of Hon. Andrew J. Volstead while chairman of the Judiciary Committee, having foreknowledge that the representatives of said league would appear before him for legislation, and subsequently did appear before him and obtained the legislation it desired; and

WHEREAS, Through practises hereinbefore set forth said Anti-Saloon League of America has successfully added to the Constitution of the United States the Eighteenth Amendment and has caused to be enacted into law the national prohibition act, otherwise known as the Volstead Law, by the Congress of the United States, and of so-called enforcement acts by the legislatures of several and certain of the States of the Union; has attempted to influence Federal judicial appointments; has denounced judicial officers and decisions; has attempted to influence the President of the United States in his appointments of heads of departments, and actually exercised its insidious influence successfully upon a bureau of an executive depart-

ment (a bureau whose unparalleled corruption and lawlessness is without example) to the extent that even appointments of persons in the service of such bureau are made with the sanction and approval of the Anti-Saloon League of America; therefore

*Resolved*, That a select committee is hereby created, to consist of seven members to be appointed by the Speaker of the House of Representatives, to investigate the activities of the Anti-Saloon League of America and its respective State departments or subsidiaries as hereinbefore alleged in particular and in general; and said committee is authorized to send for persons and papers, to compel the attendance of, and to administer oaths to, witnesses, to conduct such inquiries at such times and places as the committee may deem necessary, and to report its findings and recommendations to the House of Representatives, either separately or together, with such report as said committee may submit in connection with any proposed legislation.

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The Federal Council of the Churches of Christ in America.

Office of the General Secretary.

New York, February 25, 1924.

MY DEAR CONGRESSMAN TINKHAM: In reply to your letter of February 13, first of all, may I explain that your references to the Anti-Saloon League have no bearing on any issue in which the Federal Council is concerned, as there is no relationship of any kind whatever between the Federal Council and that body. Therefore there is no reason for bringing your resolution before the administrative committee of the Federal Council, except perhaps for information.

Is not the real question as to the content of the term "secular"? The Federal Council does not consider any question involving principles of right and justice as being secular. Such questions are regarded as moral and therefore inherently religious and coming under Christian ethics. The measure in question surely involves questions of right and justice.

The Federal Council was constituted by its denominational bodies with this purpose, as stated in the constitution adopted by all those bodies separately, "to secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life." To claim that a church-body has no right to protest against an injustice just because it is legislative would be to nullify the constitution of the Federal Council. It is the very separation of Church and State that makes it possible to make such protest freely. Suppose that the Federal Council were to perpetrate a public wrong. I should say that Congress would have the right to protest against it, if not to prohibit it. Indeed, you yourself are claiming just that right in the bill you introduced on the Anti-Saloon League.

My own recollections of the history of those who came in the *Mayflower* and those who followed them are that they exercised a great deal of influence on matters of State, while at the same time keeping the Church free from interference by the State. Indeed, their reason for separating the two was that the Church might be free to criticise the actions of the State.

I think the general feeling is that, on the one hand, there should be organic separation between Church and State, neither controlling the other, but that, nevertheless, this does not preclude moral relations between them.

If I remember rightly, the State, during the war and at other times, has sought counsel and support from the churches. Various departments of the Government often call on the Federal Council for counsel and help. This is quite a common occurrence at our Washington office.

Is there not a great difference between organic separation and separation in moral sympathy? As a matter of fact the strictest denominations

have always held the right of the Church to petition the State, and that is exactly what is done in this case.

In this case our feeling is that this legislation runs counter to the efforts of the churches to maintain social justice. Do you not think, therefore, that they have not only a right, but a duty to protest and petition? I rather think the administrative committee regarded the immigration proposal "with resentment and indignation," just as you do their action. The committee which took the unanimous action is composed of the official representatives of twenty-nine denominations, and some of them also date their ancestry back to the *Mayflower*, as well as yourself.

We evidently have an honest difference of opinion here between men entitled to each other's respect, and I suspect many of these men are just as positive as yourself. Doubtless both you and they are conscientiously trying to perform duty. In this case they certainly represent a very great body of public opinion, and several Congressmen have written expressing their appreciation of the interest of the churches. Some Congressmen are actually desirous of getting such expressions of public opinion. As I get the trend of public opinion, it means that Christianity is to be applied more and more to these great public moral questions rather than to remain in vague abstractions. Many of the people feel that the weakness of the Church has been because it did not exert its influence more directly in affairs of social brotherhood. What is the use of proclaiming justice unless you can apply it to concrete cases? Personally, I would quit the ministry if confined to mere abstractions and prohibited from applying them to public interests.

The people in the churches are rapidly coming to look at all public affairs as matters of Christian ethics. The present problem of immigration, so far as it affects our attitude toward other peoples, is no exception. The leaders of the Church are tired of preaching justice in theory and closing their eyes to injustice in practise. If an act of Congress violates a treaty, whether in letter or spirit, it is an injustice. If it treats a treaty or any agreement like a "scrap of paper," it follows the bad example of a nation now suffering for doing so. If, then, this was the view of the administrative committee, would you want them to hesitate to say so? Even if you disagree with their interpretation, you surely would want them to express their judgment from the point of view of the Christian principles to which they are committed. Probably they would insist on having as much right as yourself to determine whether or not the question is ethical, and in any event surely Christian ethics are not left entirely to be determined by Congress.

Sincerely yours,                           CHARLES S. MACFARLAND.

P. S.—I earnestly trust you will not object to my making this correspondence public, including your name, because it is very important that both points of view should be presented. If you prefer not to use your name, I shall probably wish to release it without mentioning your identity.

HON. GEORGE HOLDEN TINKHAM,  
Committee on Appropriations,  
House of Representatives, Washington, D. C.

C. S. M.

REV. CHARLES S. MACFARLAND,

February 29, 1924.

Secretary, Federal Council of the Churches of Christ in America,  
105 E. Twenty-second St., New York, N. Y.

MY DEAR MR. MACFARLAND: Your communication of February 25 in answer to my communication of February 13, which was sent to you in reply to one which you sent me under date of February 9, has been received. I am pleased to be informed that "there is no relationship of any kind whatever between the Federal Council" and the Anti-Saloon League.

If I read aright your letter of the 25th, it is a statement that the churches included in your organization propose to take a formal and active part in American politics.

Let me point out that this is a pretty dangerous program for the

churches. Of course, their ministers and members are, as individual citizens, at liberty and, indeed, ought to be encouraged, to act politically with the utmost vigor; but for churches as organizations to attempt this is a grave departure from American policy and a violation of American traditions.

We exempt the property of churches from taxation because they are regarded as apart from the ordinary public organizations and activities of our people and as entitled to this measure of public support because of the purposes which they aim to serve.

The argument of your letter is expressed at so great length and so vaguely that I may be misinterpreting it, but I think not. In any event, I beg you to consider carefully before committing the organized churches of the country to participating in political activities.

You request me to allow publication of my communication of February 13. I appreciate the courtesy on your part of making the request. You have my permission to publish my communication of February 13, provided there is published at the same time this communication, both with my name. As I know you will have no objection, it is my intention at the first opportunity to insert our correspondence in the *Congressional Record*.

Sincerely yours,

GEORGE HOLDEN TINKHAM.

This correspondence was written in ordinary course of office routine and was not originally intended for publication.

Upon reviewing this correspondence, I note that in my communication of February 29 to Rev. Charles S. Macfarland I said:

The argument of your letter is expressed at so great length and so vaguely that I may be misinterpreting it, but I think not.

In this sentence I did not intend to be ungracious or to suggest that the subject was not of such importance as to warrant treating it at great length. I appreciate the sincerity of Mr. Macfarland in the position he takes and from which I dissent.

In addition to what the correspondence contains, I should like to state that I know of no political question or issue which could not be denominated either a moral or ethical question or issue or one involving right or justice if it served the will or purpose of any organization so to term it.

There are no limits to the definition of moral, ethical, right or justice in reference to any political question or issue. The free-silver issue was called a moral question. The tariff has been spoken of as such an issue. The Socialist claims that his principles are moral principles and involve right and justice. Whether one person should possess more property than another might be a moral or political question or an issue of right or justice if one wished to make the claim.

If an organization asserts its intention to interest itself in every legislative and political question which it considers moral or ethical or involves right or justice, there is no limit to its participation in any legislative or political matter in which it desires to exert its influence.

Finally I wish to add that until recent years the traditions and philosophy of the Pilgrims who came to Plymouth upon the *Mayflower* in 1620 have directed American action and have been embodied in American policies.

The Pilgrims were not Puritans. They were separatists, and believed in the complete separation of the Church and the State as religious and political entities, and that there should be no interference one with the other.

The Puritans were non-conformists and dissenters who saw no objection in the state controlling the Church or the Church the state, but desired the purification of the Church, its ritual and practises, and a reform of state authority.

With the advent of Cromwell the Puritans in England controlled the State and consequently the Church. Large numbers settled in New England and were fiercely intolerant, cruelly dogmatic, and devotees of fanatical sumptuary law. At one time their political power was so great that they prescribed that no one should have political franchise unless he was a member of one of certain church denominations. But this intolerance and fanaticism of the Puritans was gradually superseded by the tolerant philosophy of the milder Pilgrims, which tolerant and milder philosophy previous to the adoption of our Constitution and until recent days has dominated this great Republic.

A perilous course is being adopted by this Republic if churches, as organizations, are to enter American political activities and if reliance is to be placed upon sumptuary law instead of upon moral suasion and education. [Applause.]

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## THE THEOLOGICAL OBSERVER.

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Many books on theological subjects are to-day being written, printed, sold, bought, and read. It is a pity that most books published to-day on theological subjects are of a kind that do harm and not good. All the more ought we to put good books on the market. Referring to this matter, the *Watchman-Examiner* recently printed the following remarks in its editorial column:—

"Books discussing theological questions are pouring from the press to-day. Many of these books are controversial, to be sure, but they discuss questions of vital importance. A publisher in discussing the matter of the enormous output of such books says: 'And these books are being read, read eagerly, by people who, until recently, never so much as took them in hand at all. Not in our time has there been such a wide-spread interest in such questions as the

divinity of our Lord, the virgin birth of Jesus, the nature and meaning of the atonement, and the inspiration of the Holy Scriptures, as exists to-day. Not before, in our time, has a discussion of these themes been considered material for a front-page story in our great daily newspapers. And for the first time in the present generation, at any rate, the layman, even when he is not even professedly Christian, has had his curiosity whetted and his attention aroused in matters which hitherto, in emulation of the Levite in the parable of the Good Samaritan, he had "passed by, on the other side."'''

MUELLER.

**The Catholic Church and Secret Societies.**—Quoting T. Slater, S. J., "Societies, Secret and Other," the *Catholic Times and Catholic Opinion* (London), January 12, 1924, describes the attitude of the Roman Catholic Church toward secret societies as follows:—

"The Catholic Church shows no desire to cramp the social instincts of her children, but it is her duty to guide them and prevent them from going astray. She does this in various ways. There are some societies which she condemns, others she approves, others again she neither condemns nor approves; she allows Catholics to use their liberty and join them if they like, on their own responsibility. Canon 684 of the New Code of Canon Law tells us that 'the faithful are worthy of commendation if they join associations which are erected or at least approved by the Church; but let them keep aloof from secret societies, from those which are condemned, seditious, suspect, or which strive to withdraw themselves from the lawful vigilance of the Church.' In this canon Catholics are forbidden to join five kinds of societies. First, they must keep aloof from secret societies, which often under oath require a promise of secrecy from their members even toward ecclesiastical and civil authorities, and blind obedience to the orders which may be given by the heads of the secret societies. Certain secret societies have been condemned by name. By Canon 2335 those Catholics incur excommunication simply reserved to the Holy See who join the Freemasons or other societies of the same kind which machinate against the Church or lawful civil authority. The Sacred Congregation of the Holy Office issued a decree on August 20, 1894, condemning by name the three American societies known as the Odd-Fellows, the Sons of Temperance, and the Knights of Pythias. The American Odd-Fellows, during the course of the last century, separated from the English society of the same name and developed a quasi-religion and ritual of their own. Seditious societies are such as by violent and unlawful means strive to attain ends which in themselves may be lawful. Under suspect societies we may place such as the Young Men's Christian Association, against whose activity bishops were warned by a letter of the Holy Office dated November 5, 1920. Any society of Catholics which endeavors to elude the lawful vigilance of ecclesiastical authority thereby falls under suspicion."

While these statements represent the theory, the attitude of Romanism toward secret societies in practise is a different one, as is proved by the hobnobbing of the Knights of Columbus with the

Masons. In practise the Roman Catholic Church is mainly guided by the principle of seeking its advantage. Whatever may serve the glory of the Catholic Church is good ethics, according to the Jesuit code of morals.

MUELLER.

**Dr. Bostic, of Laporte, Ind.**, has searched the twentieth century for the Puritan ideals at one time so prominent in our country. He finds that America has changed considerably since the landing of the British exiles at Plymouth. "Puritanism asked man the individualistic question, 'Where art thou, where art thou going, to heaven or to hell?' The idea of 'Pilgrim's Progress' has been supplanted by a larger idea. The business of the Church is not merely to be an ark of safety, a fold to separate sheep from goats, an organism for building up 'ism' or to prepare men for death. The transportation business of moving people from earth to heaven was the chief function of the Church once; it is that no longer. Instead of fleeing from the City of Destruction, Christian is to stay in it and make it a city of construction. The man who is anxious to save his own skin whole in heaven is no better than the priest and Levite who passed the unfortunate man and selfishly dodged the robbers on the Jericho road to get to Jerusalem. The world to-day is not a city doomed to destruction, but the subject of redemption and is to be transformed into the City of God. The world is not a wrecked vessel, as some one has said, destined to sink and only a few to be saved from the wreck; but the vessel, though wrecked, is to be saved and is to come into the harbor with a redeemed race on its decks. It is because of this new outlook which we to-day have of the world, and which the Puritan did not have, that the world is full of dreams and schemes of social betterment. The missionary movement, the prison reform movement, the antislavery movement, the Sunday-school movement which started in the latter part of the eighteenth century, the antislloon movement, the anticapitalistic movement, the woman's suffrage movement, and a score of other movements for social reform in this century help us to believe that God is in this world, and that there is nothing evil in it which cannot be pulled down." (*Review and Expositor*, April, 1924.) The writer thinks, nevertheless, that the Puritan spirit is the moving force for social reform in America to-day, and that the Puritan's personal conscience has projected itself into the social conscience of to-day. Be this as it may; whether America to-day is sublimated Puritanism or any other "ism," is a minor matter. More significant is the attitude of the writer on time-honored facts of the Christian faith and hope. For the teachings which he regards as superseded by the trend of the times, at least for many of them, not Puritanism, but Scripture is responsible. And when the old Puritan talked reverently about matters which the writer mentions flippantly he consciously bowed to an authority which the modern socially advanced church-worker dispenses with. The present social church builds for this life and takes the life to come into the bargain as a reward for work well done. The old Church aimed at supernal things and adjusted the affairs of earth to those higher things. The

social church of to-day seeks to get right with man and, through serving man, to get right with God. The old Church sought correct relations with God as the primary object, and the rectification of all other matters followed naturally.

DAU.

**The trouble with science,** thinks Dr. Pollard, of Crozer Theological Seminary, is that there is not enough of it, at least qualitatively considered. "What we should insist upon is that the scientist shall not stop with some discovery and suppose that his own little bit of information is the whole of it." "Insist" — that is the proper word; and now let us bring it home to all concerned what we mean by "insisting" on this point. We understand by it that unproved hypotheses, fragmentary facts from which theories are built up, least of all the dogmatism of our modern learned ignorance, is not science, even if performed by persons with the required academic degrees. When some self-opinionated sciolist undertakes to tell me: "Words are only sounds, life is only chemistry, ships are only boards, thoughts are only brain changes, music is only vibration, man is only automatism, God is only an idea of value," and boasts that he has spent many years of special research in making his discovery, he will only make one conscious of his utter waste of time, force, and material means for finding out laboriously what is not so at all. The result of science is nescience, and the whole thing might be called by that name. The lordly unconcern assumed by many scientists about the real import of what they have discovered is another intolerable trait in them. "Scientists," says Dr. Pollard, "have brought to light a vast aggregation of facts in various fields of inquiry. There has too little time been given to their meaning. A fact is not really of much value till we know what it means. So has science been dominating the field in the past fifty years that philosophy and theology have been decreed obsolete on every hand. 'Away with metaphysics!' they say. But what does all this mighty array of facts mean? Specialism in research has contributed vastly to the increase of the stock of information about the universe, but what we need is real knowledge and wisdom. These can only come by correlation of the many pieces of information, and an interpretation of their real significance." Is not much of this special research like the puerile effort of the youth who takes a watch apart to see of what it is composed and then cannot put it together again? What he actually found could have been told him without his effort. Specialists are busy taking the universe apart and then stand bewildered amid the wreckage and chaos they have produced. How can "things be laid straight"? Dr. Pollard is not satisfied with the following past efforts: "Before the modern scientific era the schoolmen sat down and thought the world into a complete system. That was comparatively easy, because they did not think of bothering about facts. [A sweeping assertion! With little love for scholasticism, one still is constrained to say that it recognized quite a number of stubborn facts which modern science thinks it can discard.] Theologians readily worked out their complete systems, because they lived in a world in which everything had already been

completely revealed." [We should like to have that theological system named to which this description fits. It is part of revealed theology that we "know in part and prophesy in part," 1 Cor. 13, 9; but that we certainly do know things that have been revealed: "Through faith we *understand* that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11, 3. This state of affairs will not be changed one whit by scientific research.] Dr. Pollard thinks that the old theology is not competent "to systematize truth in a world of rapidly expanding knowledge." He expects a "giant interpreter" to appear some day," who will courageously face the facts of the universe, see into their heart, and, unafraid, lead men into the fuller presence of God." This is a poor compliment to present-day scientists. But what if the giant Interpreter, in whom were hid all the treasures of wisdom and knowledge, by whom the world was made and without whom nothing that exists was made, who upholds all things by the word of His power, in whom all things consist,—what if He has already appeared? A great deal of science can be learned directly from the Bible, and some respectable scientists have come to a point in their research work where they feel that the Bible has anticipated them.

DAU.

The creed of the Christengemeinschaft (Communion of Christians) is published in *Tatchristentum*, Vol. 1, No. 6, September, 1923, as follows: "An almighty, spiritual-physical divine being is the cause of the existence of heaven and earth and leads his creatures in a fatherly manner.—Christ, by whom men obtain a revival of this dying existence on earth, is related to this divine being as the son born in eternity.—In Jesus the Christ entered the mundane sphere as man. The birth of Christ on earth is an operation of the Holy Spirit, who prepared the son of Mary for a covering to the Christ, in order to heal in a spiritual way the disease of sin in what is corporeal in mankind.—Under Pontius Pilate, Christ Jesus suffered death upon the cross and was lowered into the grave of earth. In death he became the aid of departed souls who had lost their divine being. Then, after three days, he overcame death.—Since that time he is the lord of the powers of heaven and earth and lives to execute the deeds of the father for the reason of the world's existence.—Some day he will, for the purpose of continuing the worlds, unite with those whom he is able, because of their conduct, to snatch from the death of matter.—The healing spirit is able to operate through him. Communities whose members feel the Christ within them may feel themselves united into one church, to which all belong who feel the salvation-bringing power of the Christ. They may hope to overcome the disease of sin, to see the continuance of human beings, and to receive life destined for them in eternity.—Yea, so mote it be!"—The *Christengemeinschaft* was founded during the late war by Dr. Rietelmeier, formerly a member of the Lutheran Church in Bavaria.

DAU.

**Pfarrer Lic. Dr. Cordier** of Elberfeld declares in *Geisteskampf der Gegenwart*, 1924 I, that a new religious movement among the young people of Germany is being consolidated in a society called *Bund deutscher Jugend* (Alliance of German Youths, abbreviated B. d. J.). This society is emancipating itself from the Anglican type of piety represented by Moody, Spurgeon, and Dr. Mott and largely influenced by the Oxford sanctification movement. The Anglican revival methods with their peculiar processes for converting people and making them holy "while you wait" are now recognized as superficial, and there is a distinct emphasis noticeable on the old Lutheran type of piety, which starts with the consciousness of guilt and sin, and justification. Luther, in his earlier reformatory activity, and the two Blumhards are said to be the recognized authorities of the new movement. But we notice that also Dostojewski is regarded as one of its prophets because of his efforts to depict the joy over one sinner who turns to repentance rather than over the ninety-nine who need no repentance. There is also a good deal of the peculiar modern mysticism injected into the movement: grace is an experimental fact, etc. G. v. Bodelschwingh has also scored the shallowness of the Anglican type of piety in an article in *Aufwaerts* and has, in particular, denounced as an unparalleled testimony of poverty the religious dependence of Germany during its politically most illustrious era upon Anglican models.

DAU.

"We can conceive of no restatement of theology which would not rapidly degenerate into a make-believe, so long as the devil, with his headquarters in the Ruhr, is permitted to retain the grip he now has on the great affairs of this world. Here is a *de facto* restatement of *demonology* beside which our *de jure* restatement of *theology* would be things of the air." (p. 211.) "Frankly, we would rather have Lord Birkenhead's *Realpolitik* with its selfishness, followed up by his self-denying judicial labors, than we would have the idealism which went delirious over the Fourteen Points and then perpetrated the Treaty of Versailles." (p. 213.) So writes L. P. Jack of Oxford in the *Hibbert Journal*, January, 1924. We have here an instance of what in old theology would have been called *resipiscientia*, at least the faint dawn of it. Not so long ago a remark of this kind, so brutal in content and form, would not have been given space in this journal, nor could it have emanated from Oxfordtown. And even now one wonders whether the motive back of it is genuine remorse or the embittered feeling that results from thwarted schemes of selfishness. But what a hard saying is the above for an Englishman to address to a Frenchman and about an American!

DAU.

**A trite fact**, often overlooked by ardent declaimers on the astonishing advance in culture which has been made in the nineteenth and twentieth centuries, a fact that heavily discounts the idea of any real progress, is stated by Dr. R. Austin Freeman in *Social Decay and Regeneration*: "The normal and ordinary activities of man were—and still are where craftsmanship survives—pleasurable activities. They have a beginning and an end, a beginning in thought and con-

trivance; and end in complete achievement. The craftsman's working-day is shortened by the engrossing interest of his work, his evening sweetened by the satisfaction of accomplishment. From these pleasant activities man is rapidly being ousted by the machine, which, in turn, adopts him as its slave and attendant, sets him tasks that ask for no thought or initiative and yield no reward in achievement, and fills his working-day with labor that is strenuous to exhaustion and dull to the point of mental paralysis. We need not ask if the modern worker is happy. He leaves us in no doubt on the subject. Day by day grows more peremptory his claim for a shortening of the hours of his toil, for a further increase in the bribe that alone induces him to labor at all." "Mechanism has destroyed industry and replaced it by mere labor; it has degraded and vulgarized the works of man; it has destroyed social unity and replaced it by social disintegration and class antagonism to an extent that directly threatens civilization." — The thing complained of in these remarks had its first great start at Birmingham and Manchester in England. At certain public functions the orator still lauds inventors like Isaac Watts, who "has conferred more benefits on the world than all the politicians and generals of the world." (Sir Chas. Parsons in Presidential Address to Birmingham and Midland Institute, 1922.) But at the same time Dean Inge of London writes on *The Dilemma of Civilization*, — largely a review of the German Dr. Muller Lyer's book *The History of Social Development* and Dr. Freeman's book just noted, — and A. J. Penty, in *Post-Industrialism*, declares: "The first step towards extricating society from the chaos into which it has fallen is to restore the problem of the relation of men to machines. Reflection suggests that militarism and industrialism as they exist in the world to-day are but two aspects of the same thing, inasmuch as both are expressions of the worship of wealth and the bent given to the human mind by the cult of mechanism. . . . The dreadnought is just as much a symbol of the modern world as the cathedral is of the Middle Ages." — Ah, there's the rub! The machines, useful labor-saving devices without intelligence and will, are innocent of the modern social chaos. It is the irrational greed of rational men that is causing all the unrest in the world of labor in our day. And the greed of the employee is simply taking its cue from the greed of his employer. All of which goes to show that the material blessings of this present life are worth little without a Christian heart of faith and love. They are no infallible cure in themselves for the ills of this earth. The Father of Lights and the Redeemer of Calvary and the Spirit of Truth and Uprightness must be associated with every one of the devices on which modern civilization prides itself, or they simply make sinning more enormous and more hideous.

DAU.

A correspondent from Lima, Peru, writing to the *Monthly Record* of the Free Church of Scotland, relates how an idolatrous scheme in one of the most backward and Rome-ridden countries of South America was thwarted. The Peruvian archbishop, wishing to obtain a cardinal's hat by currying favor with the Vatican, had issued

a pastoral letter, in which he announced that "the Republic of Peru, Catholic by conviction, by tradition, and by the constitution, will be officially consecrated to the Most Sacred Heart of Jesus, and the image of this most sacred heart will be enthroned in the principal plaza of the capital. Who knows but that for many people the Sacred Heart of Jesus is even the Unknown God. . . . Thus we shall say with St. Paul: That God 'whom ye ignorantly worship declare we unto you.'" A bronze statue, 2½ meters in height and costing £3,000, was to be dedicated with great pomp and ceremony on May 31, 1923, the government simply complying, as usual, with all the arrangements of the archbishop. Then the students of the university, under the leadership of Haya de la Torre, and the workmen of Lima started a quiet campaign to counteract the measure of the archbishop. On May 23 a mass-meeting was held at the university at which resolutions were passed protesting against the contemplated consecration of the nation to an image without its consent. The government tried to interfere, and riots with bloodshed followed. The association of students and workmen, moreover, organized a general strike and so embarrassed the government that the archbishop, on May 25, issued a decree in which the consecration ceremony was called off. But Haya de la Torre was finally arrested in October, imprisoned on an island in the harbor, and after a seven days' hunger strike put on a steamer, his passage having been paid to Germany, but every cent of money taken from him. With the financial aid of friends he went ashore at Colon, where he found cablegrams from students of Cuba inviting him to Havana and from Vasconcelas, Mexican Minister of Education, asking him to come to Mexico. He accepted the former invitation and during his ten days' stay at Havana organized a people's university; then he went to Mexico, where he is now aiding in the building up of an educational system. He is expected to come to the United States on his way to London, where he intends to study. DAU.

This liberty-loving Peruvian has in several journals and reviews of North America answered the question: Is the United States feared in South America? To this question, he says, "the governments, the diplomats, the merchants, the bankers, and the press (which serves all this union of political and economic interests) will reply in the negative, affirming that there exists full confidence and absolute cordiality in the relations between the two. But men of free spirit will answer without mincing words that the existence of this fear is absolutely certain, and that there are many and persistent reasons why it should persist and be rooted in the consciousness of Hispanic America." He points out that not a few of the South American governments "impose on the people systems of oppression and absolute autocracy and maintain very strong business connections and chains of interest with the most powerful capitalistic enterprises of North America." For instance, Venezuela, suffering under a cruel tyranny, has mortgaged all its natural riches to a company of United States exploiters. Peru, governed by a dictatorship, has put its customs duties into the hands of a North American "technical commission."

Bolivia, by a personal act of its President Saavedra, has mortgaged a million hectares of its territory to powerful Yankee companies. Chile, Colombia, Ecuador, and Brazil, through concessions of their governments, have been "tied up by tremendous economic obligations to the trusts of North America." Haya de la Torre proceeds: "Among the economic motives which keep the governments, the capitalists, and the press from telling the truth one might be called 'reasons of international politics.' Diplomacy in America, in imitation of that in Europe, lives by constant maneuvering and insincerity. Its eternal game consists in always hiding the truth in subservience to the apparent conservation of a conventional friendship. The State Department at Washington has also taken upon itself the solution of many questions fundamental to the relations between the Spanish-American people: the Peruvian-Chilean dispute, for example. In some countries the United States maintains a definite internal control, as in Panama, Central America, and the Antilles. All of these circumstances impose on the Latin-American governments a forced reverence toward the government of the United States. The press, which defends and sustains these interests and this political economy, is generally their voice. Those who are tied neither to the governments nor to the enterprises, who hold free their consciences that they may publish their opinions and maintain them with valor, constitute the immense majority of the Latin-Americans. They are those who with just cause fear the United States and do not trust its policies, although much of the time most of them remain quiet, not counting it possible to make this sentiment really known. The reason for their lack of confidence in the United States is found principally in the progressive, although slow and clever, interpenetration of the United States into the life of the Latin-American nations. Cuba, Santo Domingo, Porto Rico, Nicaragua, Honduras, and Panama constitute a living menace for all the people of the Latin continent. While there continues in those countries the political and military rule of North America, the lack of confidence will be continued and all friendship between North and South America will be limited to simple formulas of diplomacy, and there will exist at bottom an inquietude which is at the same time fear and hate. Friendship is very difficult between a powerful man and a poor man when the powerful man is seen with arms in his hands with which to threaten and money with which to suborn. Although the lips smile, the hearts are distrustful. And this is the case of the two Americas. With each day that goes by it is becoming clearer that interests are dominating and force is being imposed. The Monroe doctrine, in spite of the hymns which the official press sings to it, is seen by the people of Spanish America to be the justification for all that is occurring in the Antilles and in Central America and of all that may happen later to Mexico and to the other countries of the Southern continent. . . . The men and women of the United States whose spirits have not become intoxicated with interested selfishness ought now, while there is time, to raise the word of union and faith, not

under the diplomatic form of so-called Pan-Americanism, which is official and which puts a white glove over the claws, but by creating strong currents of frank and honorable communion. South America distrusts — and with sufficient cause. The free and disinterested men and women of the United States of the North, in order to destroy this distrust, ought to unite themselves with their brethren of the South, because the South is weak and struggling against those who for avarice or for ambition are sowing hatreds which some day will bring forth flowers of blood." To church-bodies of the United States operating mission-fields in South America it is valuable to know these sentiments and their causes. Also religious workers, who have absolutely no connection with the politicians and financiers at Washington and New York, have been regarded in South America as "Yankee missionaries." No Church can tell how soon trouble may be created for their men by something that is started in Wall Street or the State Department.

DAU.

**Glimpses from the Observer's Window.**—Germany is having the same experience with anthroposophy which other countries have had with similar vagaries. The whole anthroposophical aberration is centered solely in the person of its founder, Steiner, who is to his followers a sacrosanct individual. They have surrendered themselves to his dictatorship in a blind, fanatical zeal and fiercely resent any criticism of his teaching. In their judgment every opponent of anthroposophy is "mentally impotent," "a liar, slanderer, and brutal suppressor of spiritual progress," etc. It is the old story of the supporters of a lost cause turning to reviling to bolster up their own courage. The Germans have a saying: "Wer schimpft, hat verloren."

Who of our readers will be so good as to supply the exact reference to this citation from Horace: "Vitiiis nemo sine nascitur"?

The German Bible Society is facing the necessity of ceasing its activity because of financial difficulty. A movement has been started by Mr. Johannes Herrmann, of Zwickau, with the aid of some American friends, to publish a pocket edition of the German Bible with the unaltered translation of Luther. Any one interested in this movement should apply for information to Prof. Engelbrecht of our Teachers' College at River Forest, Ill.

Daily morning and evening devotions were started last November in two centrally located churches of Berlin to give business men who do not attend church on Sundays an opportunity to join in a religious exercise on week-days. These devotions are conducted at the Dreieinigkeitskirche on Mohrenstrasse, Schleiermacher's old church, and at the Neue Kirche. The "morning prayer" takes place at 8 o'clock and the "evening prayer" at 6.15. The churches are reported crowded with people eager to participate in the devotions.

The Catholic bishops of Germany have forbidden the members of their Church to belong to general unions of mechanics and employees because the bishops have no jurisdiction over these unions.

In Munich near-riots took place. They were started by members of the national socialist party and were directed against the Roman Catholic Church, the Pope, and the Jesuits, who were denounced as being chiefly responsible for the disaster of Germany. Cardinal Archbishop Faulhaber, who recently visited America, was publicly insulted during one of these disturbances.

In a plebiscite in Latvia 150,000 votes were cast favoring the passing of a law for the protection of the original ownership of churches. The government ignored this expression of popular sentiment and ordered the church council of St. Jacobi at Riga to deliver up the keys of the church.

When this order was disobeyed, two persons, pretending to be secret service men, on June 10, 1923, wrested the keys from a woman who was locking the church. The state seal was affixed to the church door, and armed policemen were detailed to guard the church. The congregation of St. Jacobi has started legal proceedings to regain possession of its property.

Before exhibiting herself in her "inspirational dances," Barbara La Marr poses before the statue of Buddha and draws from this "bloomin' idol made of mud" the inspiration for her what-you-may-call-its — most likely the best source from which to draw such inspiration. Christians who view dancing, particularly the modern exhibitory dance, as an artistic form of recreation, should remember a fact like this. (See Picture Section of *St. Louis Globe-Democrat*, April 20.)

DAU.

## BOOK REVIEW.

**Sermon Sketches on Old Testament Eisenach Texts.** By C. A. Freseman, G. F. Hein, W. E. Schuette, and others. Cloth, 159 pages. \$2.00, net.

**The Praise of Him Who Died.** By Gerhard E. Lenski. Cloth, 143 pages. \$1.25, net.

**Biblical Texts for Special Occasions.** By P. W. Nesper. Cloth, 327 pages. \$2.00, net. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

The most important function of the Christian minister is the preaching of the Gospel. Gospel-preaching, however, in Lutheran circles has a definite meaning; the purpose of preaching is not only to win the unconverted, but also to edify the converted. Both purposes are achieved through the Word of God, by which the Holy Spirit regenerates and sanctifies man. Hence the Lutheran pastor, realizing its importance, gives due prominence to the Word, its exposition and application to the various needs of his hearers. Since, therefore, Lutheran preaching occupies so prominent and unique a position, the Lutheran minister is truly grateful for any sermon help placed within his reach that is in accord with the ideals of sound Lutheran Gospel-preaching. The books here mentioned purpose to afford such help. They offer excellent sermonic material.

The first book, *Sermon Sketches on Old Testament Eisenach Texts*, contains short expository outlines, clearly arranged and fully evaluating the thoughts suggested by the texts. While they do not relieve the pastor of his work in preparing his sermons, they show him how the text may be treated. We believe that these sermon outlines will be of great value to the pastor, and we recommend them all the more because they treat Old Testament texts of prominence that ought to receive more consideration than is usually accorded them.

In the second book, *The Praise of Him Who Died*, Pastor Gerhard Lenski offers eight Lenten sermons. Each sermon is preceded by a picture, which illustrates the text. When the sermons were first delivered, copies of these pictures were placed in the hands of the listeners. These pictures show Christ in the various stages of His suffering: "In the Upper Room," "In Gethsemane," "Betrayed by Judas," "Denied by Peter," "Before Pilate," "Ecce Homo," "Christ upon the Cross," and "Christ Buried." The texts are those of the gospels which describe these scenes.

We regret that sometimes too much attention has been given to the pictures; for while they well serve as an illustration, the text itself ought to suggest every idea set forth in the sermon. Otherwise the sermons are in accord with the Lutheran standards and indeed sing "the praise of Him who died."

The last book, *Biblical Texts for Special Occasions*, suggests to the busy pastor special texts for the great festivals of the church-year, for special occasions, such as Baptism, Confirmation, Confessional Services, Communion, Sick Communion, Marriage, Funerals, etc. There are also texts for particular church events, such as Opening of Synod, Opening of the Church-school, Anniversary of Ordination, etc.; texts for Mission-sermons, including Home Missions, Inner Missions, Foreign Missions, Jewish Missions; texts for sermons to church societies, as Young People's Societies, Men's Societies, Women's Societies; texts for national holidays: Memorial Day, Independence Day, Thanksgiving Day, etc.; texts for special providences, such as General Distress, War, Scarcity and Famine, Fire and Flood; texts for Baccalaureate Sermons, for Sermons to Children, etc. In Part X the author offers the following series of pericopes for the church-year, such as Eisenach Selections, Lenski's New Gospel Selections, Synodical Conference Selections, and Thomasius's Selections. Some of the texts are not well chosen, as, for example, the text suggested for the installation of a minister: Song of Sol. 2, 15: "Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes." However, all in all, we are sure that the texts will prove helpful.

MUELLER.

**Why I Believe in Religion.** By Charles R. Brown, Dean of the Divinity School, Yale University. 175 pages. \$1.50. (The Macmillan Company, New York, N. Y.)

This book has the earmarks of modern liberalism: the terminology of the Christian Church is retained; the fundamentals of the Christian religion are denied. The table of contents announces chapters on the following subjects: The Belief in God, The Person of Christ, The Power of Atonement, The Value of Prayer, The Use of the Bible, The Hope of Future Life. The vagueness of the title, *Why I Believe in Religion*, is significant. In the body of the book, however, Dean Brown, although promising in the foreword that he would deal with "some of the fundamentals of Christian belief," clearly shows that his religion is not that of *historic* Christianity. He tells us that he has put away "'childish things,' as all sensible people do, to make room for a more mature philosophy of life." What this is he tells us in such quotations as the following: "I believe in evolution, as most thoughtful men do. It would seem to me that William Jennings Bryan is unhappily spending the closing decades of an upright and moderately useful life in a perfectly sincere, but entirely futile attempt to discredit some of the main positions of modern science. . . . The idea of cosmic evolution suggests an age-long, sky-wide process of unfolding and becoming, rather than a startling array of creative jerks and jumps, as best portraying the method observed by the Maker of heaven and earth. The carpenter-and-wood-box conception of creation was long ago relegated to the attic. We think to-day of a dynamic, mobile, progressive world-order steadily created

from within, something as the life principle working from within builds the body of a man. . . . I learned to think of God as resident, immanent in all these mighty processes which express His power and purpose— gravitation, heat, light, electricity, the movement of the planets, the growth of plant life, the growth of animal life, the growth and progress of human life. . . . The value of the older argument, based upon the claim that He [Jesus] fulfilled in Himself certain ancient Hebrew prophecies, seems to me almost negligible. The more thorough and accurate scholarship applied to those ancient writings has made clear the fact that many of the 'fulfilments' confidently urged upon us in the past were altogether fanciful. The veriest amateurs in competent Biblical interpretation to-day would smile if they were urged to believe in the divinity of Christ on the ground of that ancient expectation that a virgin would conceive and bear a son and call his name 'Immanuel.' The men who know their right hands from their left, taking them by and large, have moved entirely away from that whole method."

Speaking of the old, historic, Christian doctrine of the vicarious atonement, Dean Brown calls it a fantastic theory of such as were versed in the theology of the Middle Ages. The Christian teaching that the Bible is the verbally inspired and therefore inerrant Word of God, Dean Brown calls a "man-made dogma." He says: "The claim of inerrancy for the Bible can be readily discredited by any one who will read, not theories about the Bible or fervent declamation uttered on its behalf, but the Bible itself. Here on the first two pages of the Bible are two accounts of the creation! They differ decidedly in the statements made as to the order of creation. . . . This is but a single illustration taken from the opening pages of the Bible. Other obstacles lying in the way of the claim of inerrancy could be cited almost indefinitely." In his "Hope of a Future Life" we fail to see any Christian hope at all, for he says: "Let each man, by the way he shapes up his own philosophy of life and orders his action, build for himself a cathedral and dwell in it forevermore!"

Those "versed in the theology of the Middle Ages" know that modern liberalism has grown out of the same root as scholasticism, which tried to rationalize the Christian religion and produced, among other things, Abelard's moral influence theory of the atonement, taught by Modernists to-day. The doctrines of modern liberalism are not at all something new, but are old heresies which were taught and also condemned long ago.

One of the root evils of modern liberalism is the lack of a consciousness of sin. Where this is lacking, the Gospel of Jesus, as it is plainly taught in the Old and New Testaments, is not understood and appreciated. In the final analysis it is man's unbelief which keeps him from understanding the *true meaning* of the written Word of God. Says Jesus: "The words that I speak unto you, they are spirit and they are life. But there are some of you that believe not." John 6, 63. 64.      FRITZ.

**What Jesus Taught According to the Gospels.** By Milton G. Evans, D. D., LL. D. Cloth, 196 pages. \$1.50, net. (The Judson Press, Philadelphia, Pa.)

In this book the author, Milton G. Evans, President of the Crozer Theological Seminary (Baptist), purposes to show the actual teaching of

Jesus according to the gospels. The first part of the book is devoted to a discussion of the sources of the teachings of Jesus. Part II presents the teachings of the Savior according to the synoptic gospels, centered in the idea of the kingdom of God. Lastly the author presents the Savior's teaching according to John, grouping the material around the thought of eternal life. Throughout, the writer emphasizes the practical nature of Jesus' teaching, the purpose of which is the salvation of man. The writer being a Fundamentalist, the views set forth in the book accord, in the main, with those held by conservative Reformed scholars. However, the statements frequently lack clearness, so that the reader is often left in doubt as to what the author really means. This is the main fault of the book. What one really desires is a clear statement of the actual teachings of Jesus, supported by proof-texts that admit of no doubt. Since Scripture is clear, and since it is the purpose of the gospels to present to us the Savior of sinners, it is certainly a very simple and easy matter to show what the Savior actually taught. If the author had followed this method, his book would have been clearer, more convincing, and his views also more in harmony with the actual teachings of Jesus.

MUELLER.

**The Modern Ku Klux Klan.** By *H. P. Fry*. For sale by National Christian Association, 850 W. Madison St., Chicago, Ill. Cloth, 259 pages. \$2.00, net. (Small, Maynard & Company, Boston, Mass.)

**The Unveiling of the Ku Klux Klan.** (Revised edition.) Paper, 64 pages. 50 cts. (W. C. Witcher, Fort Worth, Tex.)

**Ku Klux Klan Secrets Exposed.** For sale by National Christian Association, 850 W. Madison St., Chicago, Ill. Paper, 70 pages. 25 cts. (Ezra A. Cook, 26 E. Van Buren St., Chicago, Ill.)

**Weighed and Found Wanting.** An inquiry into the aims and methods of the Ku Klux Klan. By *W. H. T. Dau*. 10 cts. (American Luther League, Fort Wayne, Ind.)

In answer to a number of requests for books giving reliable information on the Ku Klux Klan, we call the attention of the reader to the titles named above. The pamphlet by Dr. Dau, entitled *Weighed and Found Wanting*, is the shortest, but as regards the statement of clear principles, the most important of them. The three others supply additional material of interest to those who wish to investigate the matter. The un-American and fanatic character of the Klan is revealed by many acts of cruelty and barbarism as shown in these books.

MUELLER.

**Life of Christ.** By *Giovanni Papini*. Freely translated from the Italian by *Dorothy Canfield Fisher*. Cloth, 416 pages. (Harcourt, Brace & Company, New York, N. Y.)

The *Life of Christ* by Giovanni Papini has received diverse treatment at the hands of its reviewers. Some have praised it as the greatest life of Christ written in this generation; others, especially the Liberalists of our day, have denounced it as a jumble of fanatic views and intolerable ideas. Withal, it has been one of the most popular sellers on the recent book-market and has already been translated into a dozen languages. Certainly, the book is hard to define, just as it is difficult to analyze the character of its author. Reared within the Catholic Church,

he became an unbeliever; but after many inward and outward struggles he returned to the Church and wrote this book as a confession of his faith. The book is strikingly original; yet, while conservative, it lacks that excellent spirit of truth which above all is necessary in a life of Christ. The pride of the author shows itself in the statement that there "is not one life of Christ which seeks, instead of dogmatic proofs and learned discussions, to give food fit for the soul, for the needs of men of our time." (p. 10.) His hatred of man is revealed in numerous statements full of sarcasm, invective, and bitterness, which show that he has not at all grasped the spirit of Christ. The viewpoint from which he draws the history of Christ is that of the Roman Catholic Church, though he frequently criticizes Roman Catholicism as violently as the atheism against which he inveighs. All in all, it is clear that Papini's *Life of Christ* does not accord with the splendid life of the Savior portrayed in the gospels. After all, the world to-day needs no new life of Christ to help it find the Savior. Let men study the gospels! There is no better, truer, and more inspiring life of Christ than that which we find in the books of the evangelists and apostles.

MUELLER.

**Evolution—a Menace.** By J. W. Porter, D. D., LL. D. 94 pages. (Sunday-school Board of the Southern Baptist Convention, Nashville, Tenn.)

The Sunday-school Board of the Southern Baptist Convention has certainly placed the Christian world under a great obligation by issuing this brief, popular, and convincing confutation of evolution. In reply to the many requests for additional literature on evolution we cheerfully recommend *Evolution—a Menace*. Those who wish to lecture on this subject before Bible classes and other societies will find in it an excellent arraignment of the main principles and features of the destructive pseudoscience so popular in our day.

MUELLER.

**A Critical History of the Unbelief in the Nineteenth Century.** By Henry C. Sheldon, Professor in Boston University. Methodist Book Concern, 150 Fifth Ave., New York, N. Y. Cloth, 399 pages. \$3.00, net.

Those interested in the critical, unbelieving, and unchristian tendencies which became prominent in the nineteenth century will no doubt appreciate Dr. Sheldon's book: *A Critical History of the Unbelief in the Nineteenth Century*. The book is divided into three parts. Part I treats of Philosophical Theories, such as Radical Idealism (Kant, Fichte, Schelling, Hegel); Radical Sensationalism and Materialism (James Mill, John Stuart Mill, Alexander Bain, Herbert Spencer); Positivism (Auguste Comte); Agnostic and Antitheistic Evolutionism (Herbert Spencer); Pessimism (Schopenhauer, Von Hartmann, and others). In Part II the author treats the Quasi-scientific, Theological, and Ethical Theories, which deny the Finality of Christianity (Free Religion, Theosophy, Secularism, and Ethical Culture) and the Transcendent Sonship of Jesus Christ. To this he adds another chapter on Utilitarian and Naturalistic Ethics. In Part III the author names and refutes the Critical Theories inveighing against the Bible, such as those of Strauss, Baur, Renan, Schenkel, Keim, etc. The Radicalism in the Recent Criticism of the Bible is shown

in chapters 4 and 5 of Part III. In the Conclusion the writer states that the great characteristic features of the Christian faith "have suffered no loss of prestige from the movements of thought in the nineteenth century." (p. 388.) "The adverse forces have effected no permanent detriment to Christian theism." (p. 388.) Therefore "the Christian believer has no occasion to walk with downcast eyes and despondent heart." (p. 392.) For "the outlook, whatever array of hostile forces may be in sight, is, on the whole, inspiriting. Never, in fact, . . . has the prospect for Christianity been better than it is at present." (p. 393.)

MUELLER.

**Beginner's Grammar of the Greek New Testament.** By Prof. W. H. Davis. 251 pages,  $5 \times 7\frac{3}{4}$ . \$2.00. (George H. Doran Co., New York, N. Y.)

Prof. Davis is instructor in New Testament Exegesis in the Southern Baptist Theological Seminary at Louisville and as such is associated with Dr. A. T. Robertson, author of the well-known grammar of New Testament Greek. Dr. Davis's book presents in altogether original form the principal facts of Greek grammar, more particularly of the language of the New Testament. We can conceive of no book better adapted for self-study and review. With the help of this book it should be entirely feasible, also for those who have no knowledge of classical Greek, to acquire a good working knowledge of New Testament Greek. At the same time it contains much that will interest and enlighten even those who have been using the Greek New Testament for years. The manner in which the discussion of grammatical forms is coordinated with the vocabulary and with exercises based upon both proves the trained teacher.

GRAEBNER.

**Pastor and Evangelist.** By Charles L. Goodell. Cloth, 129 pages. \$1.35, net. (George H. Doran Co., New York, N. Y.)

This book purposed to show that each pastor should be his own evangelist—a truth that certainly need not be demonstrated to a Lutheran pastor—and to point out the manner in which he may become such. The chapters treated are: I. The Pastor-Evangelist; II. Evangelism for the Times; III. The Jesus We Forget; IV. The Pastor and His Own Soul; V. The Home-going Pastor; VI. The House of Obed-Edom; VII. Accidental Evangelism; VIII. The Pastor at Ephesus; IX. The Pastor at Sardis; X. The Pastor at Laodicea; XI. The Pastor at Philadelphia; XII. The Pastor-Evangelist's Outlook; XIII. The Pastor-Evangelist's Message; XIV. The Pastor-Evangelist's Reward. Of especial interest are the chapters on "The Pastor at Ephesus — at Sardis — at Laodicea — at Philadelphia."

The book is an earnest appeal to all ministers in the interest of saving souls. The Savior who should be preached even to-day is "God manifest in the flesh," p. 38; "not the son of Mary with influence, but the Son of God with power," p. 42; who died for men and arose from the dead. In order to do this effectively, however, the pastor must seek the salvation of his own soul. The author points out in the chapter "The Pastor and His Own Soul" that it is only when the pastor himself has through faith become an ardent disciple of Christ that he will do

the work of a pastor-evangelist and seek those who are lost. What the author says on this score is indeed apposite. He writes: "The lost man, like the lost sheep, does not come home of himself. He has to be sought. It is not enough to build your church and to stand in your pulpit and say, 'Come!' You have to go out and seek if you would save. When the passion for souls dies out, then all sense of the reality of religion perishes. It is when we see Him healing men that we have faith in the Great Physician; it is when we see the lost being saved that we believe in Christianity, and when the passion for the lost dies out in the pulpit, men will shiver around its cold ashes instead of warming their souls at the blaze of a light which was kindled in the heavens." And: "The message that the world is dying for is the message that has conviction in it, that *must* be delivered, that has been wrought in the hot fires of the preacher's own spiritual experience. It must be as much up to date as the last pang of the listener's conscience and as dateless as the eternal love which had its birth in the heart of God." (p. 120.) In the chapter on "The Pastor-Evangelist's Reward" the author says this: "The third reward which comes to the faithful evangelistic pastor is the reflex influence which comes to him through such service in the building up of his own spiritual life. Doing God's will, he comes to know of the doctrine; seeing miracles of grace, he comes to have a faith that is utterly without question—he lives in an atmosphere of reality. His preaching is not an art; it is an incarnation. His message is not a human message; it is a message from the heart of God; it keeps his own soul alive. He never crosses the dead-line of ministerial inertness and despair." (p. 126.) — Not every statement, however, made in this earnest little book is in accord with the Lutheran standards of faith and work. Its author is the Secretary of the Commission on Evangelism and Life Service of the Federal Council of Churches of Christ in America. In general, he presents the Reformed view and, like all Calvinists, fails to appreciate the high importance of the means of grace and the value of a sane and sober use of them. Nevertheless, much of what the author says is worthy of most serious thought, and in the hands of judicious readers the book will no doubt prove helpful.

MUELLER.

**The Religion of Jesus and the Faith of Paul.** By Prof. Adolf Deissmann. 287 pages, 5×8. \$2.00. (George H. Doran Co., New York, N.Y.)

This volume consists of the Selly Oak Lectures of the year 1923, delivered at Birmingham, England, by the well-known professor in the university of Berlin. They have been translated by William E. Wilson, professor in the Selly Oak Colleges. To those who would study the method of the new theology, especially its treatment of the supernatural in our religion, these lectures should prove very instructive. That which we expect in a treatment of "The Communion of Jesus with God,"—Part I in the present volume,—the personal union of Jesus with the Father and with the Holy Spirit, is not so much as touched upon. We can condense the 150 pages devoted to this subject into the sentence, wholly faulty and without basis in the New Testament, that, "in experiencing God as the Father, Jesus experiences the mercy and the friendli-

ness, the whole comfort of the living God." (p. 68.) According to Deissmann, in the Lord's Prayer Jesus "presents the ripe fruits of His prayer-experience." (p. 62.) Throughout it is a human Messiah whose relationships to God are analyzed, a Jesus who had to "learn the mercy of God" (p. 85), who believed in the Father, and "whose faith throbs in His words." Also His hopes of the Kingdom, while elevated, were purely human; Jesus "shared in the popular expectation of the Kingdom, but grafted ethical demands on this hope." (p. 114.)

But the older rationalism is not wanting. Its methods assert themselves in the treatment of Bible-texts which contradict the constructions of the Professor. In order to harmonize Luke 17, 21 ("The Kingdom of God is within you") with his contention that Jesus looked forward to the setting up of "a definite moral kingdom on earth," Dr. Deissmann says that in these texts Jesus "saw the coming kingdom as if it were already present"! (p. 116.) On the testimony to Christ's deity—"Before Abraham was, I am,"—sentence is passed by the remark that this "is to be understood, not in the ordinary chronological sense, but in the sense of value." The typical omniscience of the higher critic vaunts itself in the labored analysis of the various "layers of tradition" found in the passage about the cursing of the fig-tree (p. 98 ff.) and in the suggestion of a better translation than Mark's of the "original Aramaic" saying about the Sabbath! (p. 143.)

Concerning the "Communion of Paul with Christ," discussed in Part II, the author very correctly finds in such formulae as "in Christ," "with Christ," "how Christ," etc., a reference to the exalted Christ, accepted by Paul as the risen and glorified Redeemer. Much that Deissmann says about the Pauline use of Redemption, Justification, Reconciliation, and Adoption is very fine. We note, too, that all the Pauline letters are referred to as genuine,—signifying that the higher criticism has definitely abandoned the theories of F. C. Baur, who declared most of them to be of much later origin. But as for the publishers' characterization of this study of Paul ("inspiring portrayal," etc.), nothing is farther from the truth. How can faith survive, for instance, such a characterization as this: "The importance of John is, one may say, that he has amalgamated primitive memories of Jesus with Pauline Christ-mysticism and Christ-cult!" (p. 276.)

GRAEBNER.

**The Philosophy of the Christian Religion.** By Andrew M. Fairbairn.  
587 pages,  $5\frac{1}{2} \times 8$ . \$2.00. (The Macmillan Co., New York, N.Y.)

Dr. Fairbairn, principal of Mansfield College, Oxford, has deposited in this volume a lifetime's thought on certain problems common to philosophy and religion. First printed in 1902, it has now been reissued as a contribution to the new discussion of the person and work of Jesus Christ. The thesis of the book is the demonstration that Jesus was a Supernatural Person, the Divine Man. The argument follows lines not of Scriptural demonstration, but of philosophical deduction from the facts concerning Jesus and His work presented in the Scriptures and in the history of Christianity. The necessary premise of any demonstration of this nature, the historical character of the gospels, and the authenticity of the New Testament epistles are demonstrated by Principal Fairbairn with such effective marshaling of internal lines of evi-

dence that one is all the more unprepared for the author's nebulous phrasing of the doctrine of Christ's nature and work, which to Christians of all ages has shone forth with such noonday splendor from these same gospels and epistles. Jesus is indeed recognized as the Supernatural Person, unique in all history; much is said concerning His ethical majesty, indeed, His sinlessness, on which one loves to linger; never have we seen the evidence for the truthfulness of the evangelists when they become most incredible, as when they describe Christ's miracles, set forth with such convincing clarity; yet, after all, the impression which Jesus made upon His disciples is summed up in such jejune phrases as the following: "For Jesus so lived that He seemed to men the ethical perfection of God embodied in an ideally perfect manhood." (p. 366.) Again: "The note of His person was sinlessness; it was not the omniscience of Deity." (p. 378.) And finally the outright denial: "To be sinless is to be God-like; but it is to be man and not God." (p. 379.) After this, what does it matter whether in the person of Jesus there appeared one who demonstrated how perfectly the human character can reflect the love and goodness of God? For, after all, He was then not the Christ, Immanuel, the Eternal Word made flesh. And so Dr. Fairbairn's book leads one over many a lofty peak of human thought, from which we catch many a majestic vista, but finally leaves the traveler spent and weary at the waters of Marah, and there is no one to show him a tree which, when he casts it into the waters, will make the waters sweet.

GRAEBNER.

**Christ Preeminent.** Studies in the Epistle to the Colossians. By W. H. Griffith Thomas, D. D. 125 pages,  $5\frac{1}{4} \times 7\frac{3}{4}$ . \$1.00, net. (The Bible Institute Colportage Association, Chicago, Ill.)

Dr. Griffith Thomas discusses under topical heads the Epistle to the Colossians, emphasizing over against the modern negations the divine person and atoning work of Jesus Christ. Considering the small amount of letter-press, the price, to which postage must be added, is quite indefensible.

GRAEBNER.

**Christian Faith and Evolution.** By H. W. Johnston. 30 pages,  $5 \times 7\frac{1}{2}$ . 10 cts. (George H. Doran Co., New York, N. Y.)

A reprint of chapter 7 of the author's recent book *Scientific Christian Thinking*. A number of leading arguments against the evolutionary theory are ably set forth.

GRAEBNER.

**The Debater's Guide.** Revised and enlarged. By John H. Arnold. 315 pages. (Handy Book Corporation, Harrisburg, Pa.)

This book will be of service to young people's societies, to debating clubs at schools and colleges, and to any one who occasionally has to take part in a discussion. In Part I there is offered a general description of a debate, the statement of the question, and the kinds of arguments that should be used or avoided. In Part II instruction is given how to prepare for a debate, how to present one's side, and how to develop a brief. In Part III model arguments of a general and special nature are presented. In Part IV debatable propositions are classified. Part V exhibits the pros and cons on given subjects, with references.

DAU.